

Inotiv Inc NOTV under CEO Robert Leasure



6		T	T	T		2	2	2		6
5		H	H	T		3	3	2		8
4		H	H	H		3	3	3		9
3		H	H	T		3	3	2		8
2		H	H	T		3	3	2		8
1		H	T	T		3	2	2		7

### HEXAGRAM 51 – Chen - The Arousing (Shock, Thunder)

Above CHEN THE AROUSING, THUNDER  
Below CHEN THE AROUSING, THUNDER

The hexagram Chen represents the eldest son,  
who **seizes** rule with

- energy and
- power.

A yang line

- **develops** below two yin lines and
- **presses** upward forcibly.

This movement is **so violent** that it arouses terror.

It is **symbolized** by thunder, which

- **bursts** forth from the earth and by its shock
- **causes** fear and trembling.

## THE JUDGMENT

- Shock brings success.
- Shock comes-oh, oh!  
Laughing words-ha, ha!
- The shock terrifies for a hundred miles, And
- he does not let fall the sacrificial spoon and chalice.

The shock that comes from the manifestation of God  
within the depths of the earth  
makes man afraid,  
but this fear of God is good,  
for joy and merriment can follow upon it.

When

- a man has learned within his heart what fear and trembling mean,
  - he is safeguarded against any terror produced by outside influences.
- Let the thunder roll and spread terror a hundred miles around:
- he remains so composed and reverent in spirit  
that
  - the sacrificial rite is not interrupted.
- This is the spirit that must animate leaders and rulers of men –
- a profound inner seriousness from which
  - all outer terrors glance off harmlessly.

## THE IMAGE

Thunder repeated: the image of SHOCK.

Thus in fear and trembling

The superior man

- sets his life in order And
- examines himself.

The shock of continuing thunder brings

- fear and
- trembling.

The superior man

- is always filled with reverence at the manifestation of God;  
he

- sets his life in order and
- searches his heart,

lest it harbor any secret opposition to the will of God.

Thus

- reverence is the foundation of true culture.

## THE LINES

Nine in the fourth place means:

Shock is mired.

Movement within the mind depends for its success partly on circumstances.

If there is

- neither a resistance that might be vigorously combated,
  - nor yet a yielding that permits of victory –
- if, instead,
- everything is tough and inert like mire –
- movement is crippled.

Six at the top means:

Shock brings

ruin and

terrified gazing around.

Going ahead brings misfortune.

If it

- has not yet touched one's own body

But

- has reached one's neighbor first,

There is no blame.

One's comrades have something to talk about.

When inner shock is at its height,

it robs a man of

- reflection and
- clarity of vision.

In such a state of shock

it is of course impossible to act with presence of mind.

Then

the right thing is to keep still

until composure and clarity are restored.

But this a man can do only

when he himself is not yet infected by the agitation,

although its disastrous effects are already visible in those around him.

If

- he withdraws from the affair in time,
- he remains free of mistakes and injury.

But his comrades,

who no longer heed any warning,

will in their excitement certainly be displeased with him.

However,

he must not take this into account.

## **MOVING HEXAGRAM**

### **HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)**

Above KEN KEEPING STILL, MOUNTAIN  
Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth,  
through which we take food for nourishment,  
the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the body, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

### **THE JUDGMENT**

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
  - on whom he bestows his care and
  - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,  
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

## THE IMAGE

At the foot of the mountain, thunder:  
The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:  
when in the spring the life forces stir again,  
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":  
thus  
in the early spring, when the seeds fall to earth,  
all things are made ready.

This is an **image** of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure,  
and
- keeps the food that goes into the mouth from exceeding its proper measure.

Thus character is cultivated.